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THE CHURCHMAN'S

SCRAP-BOOK,

BY REV. ROBERT S. BARRETT.

"Every scribe which is instructed in the Kingdom of Heaven, is like to a man that is a householder, which bringeth forth out of his treasure things new and old."

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PREFACE.

Most persons *begin* a scrap-book. Few *keep* one. My purpose in this little book is to give to the public some of my scraps.

Some of the best and most useful tracts I have ever seen, have been short articles in the Church papers. Some of these I have thrown into shape for persons who, like myself, love brevity.

The reader will here find lessons on the Church served in various styles, and I hope there is something to suit every taste.

R. S. B.

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SPEAK FOR YOUR CHURCH.

From all sides, from all denominations of Christians, people are turning their thoughts to the Church's claims, and worship, and history. Almost every month the writer of this meets some new worshipper who is just learning the Church's ways. Every year some other body of Christian people takes a step in search of the "old paths." People who used to denounce the Prayer-Book most bitterly are quietly appropriating many of its beauties. Holy days are winning their way to the approval of all. Christmas and Easter need no apologies now. Good Friday is remembered more and more widely. The *Te Deum*, *Gloria in Excelsis* and *Gloria Patri* are sung often in congregations where they were once shut out as Romish. The patience, the firmness, the strong conservative fidelity which have held fast the old Apostolic truths and worship, however for the time unpopular, are finding their reward.

But the Church and Churchmen must remember that they need to do something more than "*hold fast.*" They must "SPEAK OUT."

"Why don't you let people know what your Church is?" is the question often asked in wonder by those just learning to love it. "This worship," said one lately, "is what I have been longing for for years. It had been described to me as a mere formality. I find it full of life and earnestness." Said another: "I had long joined in the popular cry that your Church was *so exclusive.* Now I know for myself that no other body of Christians has such liberal terms of communion. Why don't you take pains to show that fact to all?" And yet another recently asked of the writer, "Why are you Churchmen so close-mouthed? You go about your own bus-

iness and don't seem to care much for what others think. If you would only speak out for your Church as others do for theirs, you would do better."

And so, good friends, who read this article, I beg you to speak out for your Church. Some may say you are "proselyting"—another ugly word. Ugly words are the favorite weapons of ignorance and prejudice. Set against them our Saviour's command to "make disciples," to "compel them to come in." If you believe that in the Church you enjoy very great privileges and blessings, it is a duty of Christian charity to convince others of that fact, and to invite them to share with you.

Speak out, then, for your Church. Do not keep all your enthusiasm for conversation with church people. Let others hear of your love of the Church's ways. They will want to see for themselves what you praise. They will learn from your words some of its peculiarities. They will think more favorably of a Church that can so kindle its member's love.

What we wish is that those who are strangers to the Church, or prejudiced against it, should know it as it really is. Once awaken some interest by your words, and a book or tract, or a visit with you to the church, will give light. A fair understanding of our claims, our history, our principles, our worship is what we desire. And to promote this, speak for your Church, lovingly and fearlessly, and circulate its books and tracts.—*Earnest Worker.*

THE CHURCH OF ENGLAND.

If any King or Bishop of England had been asked in the ages before the Tudors, as to what Church he belonged, he would have answered, "The Church of England." In fact, England never had a Roman Catholic sovereign until James

II. became such, and lost his crown in consequence. Never was England worse trampled upon by the See of Rome than in the days of King John; yet that was the epoch of *Magna Charta;* and its first words proclaimed the freedom of "the Church of England," not of "the *Church of Rome* in England"—much less of "the Roman Catholic Church in England"—a Church of which nobody ever heard until after Queen Elizabeth's accession and the Romish Recusancy. And what is true of England, is true of France and other Western Churches; their sovereigns and prelates belonged to the Gallican Church, the German Church, etc. In those days, then, "the Church of Rome" meant the See of Rome and its Italian Provinces, and there was no "Roman Catholic Church" in existence. This stupid and self-refuting name was born of the new ideas which took possession of the Latin Churches after Luther's day; and it is a badge of modernism which may well suggest the question, "Where was your religion before Luther?"—*Bishop Coxe.*

HISTORY IN A NUT-SHELL.

"(1.) From the 1st to the 7th century, she may be called 'The British Church,' and was without the shadow of Romish influence.

"(2.) From the 7th to the 11th century, she may be called the 'Anglo-Saxon Church.' This was not a *new* church, but the British Church with a comparatively mild infusion of Romanism.

"(3.) From the 11th to the 16th century, she may be called 'The Anglo-Romish Church.' This was the same Holy Catholic British Church, with a strong infusion of Romanism.

"(4.) From the 16th to the 19th century, she may be called 'The English Church,' which, like each of the other

names, does not indicate a *new* Church, but only a new state, *viz:* the state in which ancient British privileges had been resumed, by a thorough expulsion of Romanism in any form.

"(5.) In the United States, the same Holy Catholic Church goes by the name of the Protestant Episcopal Church."

ORGANIC AND UNBROKEN UNITY.

BY A CONGREGATIONALIST.

The Episcopal Church furnishes (to all who need such comfort) the assurance of an organic and unbroken unity and succession from Jesus Christ, through the Apostles, by a line of authentic bishops down to Bishop Huntington of this diocese.

King Henry VIII, and Queen Elizabeth, with their proclamations and parliaments, are so conspicuous and fill so much space in the merely political history of the English Church, that many able writers deny that the river of Apostolic succession, so dammed by them, could ever get around the dam and flow along again pure and uncontaminated. I cannot decide this question absolutely.

What I say is this: The apostolic succession in the Episcopal Church can be traced back so many hundred years into the dim past, that it is no shame for any man to say, "*I believe it to extend back to* PETER, PAUL *and* JOHN;" and he who verily believes that the ordaining or confirming hand of the bishop of this diocese is electric with the spiritual life that proceeds from Jesus of Gallilee, will find it a hand of virtue and worth. He who doubts, will find it a hand of form and ceremony.

And so, without stopping to decide the question whether our bishop is really a successor of Paul or John, I say that the Episcopal Church affords so much evidence that she has in her Episcopate the true succession, that it is no shame to any

common man to believe her. And if a man believes in his bishop, he will get from him all the benefit that can come from bishops.

Brethren, many needy souls are not able to lay hold upon God one by one. They cannot appropriate a gospel promise to themselves. Like Job of old they say: *If I had called and He had answered me, yet I would not believe that He had hearkened unto my voice!*—viii., 16.

Such extreme and exemplary humility asks for and needs a church ark, and the humble place and privilege of a private passenger. The ark of God that shall outride the deluge. The Church of Christ in which is found salvation.

I say then that the claims of the Episcopal Church to be such an ark of God, or Church of Christ, endowed with sacraments, absolutions and profitable authority are for all practical purposes valid.

I leave historians and ecclesiasts to their endless words, and assert that the poor in spirit, who seek comfort and salvation through the offices of the Episcopal Church, are as well off in her as they can be in any church. And since many are profoundly prejudiced against the Church of Rome, I am happy to point all such to a sure welcome in the Episcopal Church, with sacraments, successions and authority as good as the best.

DIGNITY AND PERMANENCE.

The Episcopal Church preserves a very high grade of dignity, decency, propriety and permanence in all her public offices.

In nearly every newspaper you may read some funny story based upon the ignorance and eccentricity, or blasphemous familiarity of some extemporizing prayer-maker. All of you

here present have been at some time shocked or bored by public devotional performances. Nothing of this sort ever occurs in the Episcopal Church. All things are done and spoken decently, and in order.

And so, too, of permanence and its accumulating worth of holy association—no transient observer can adequately value this treasure of a birth-right Churchman.

To be using to-day the self-same words that have through the centuries declared the faith or made known the prayer of that mighty multitude, who being now delivered from the burden of flesh, are in joy and felicity:

To be baptized in early infancy, and never to know a time when we were not recognized and welcome among the millions who have entered the same door:

To be confirmed in due time, in a faith that has sustained a noble army of confessors, approving its worth through persecutions and prosperities, a strength to the tried and a chastening to the worldly-minded:

To be married, by an authority before which kings and peasants bow alike, asking benediction upon the covenant that without respect of persons binds by the same words of duty, the highest and the lowest:

To bring our new-born children as we were brought, to begin where we began, and to grow up to fill our places:

To die in the faith, and almost hear the Gospel words soon to be spoken over one's own grave as over the thousand times ten thousand of them who have slept in Jesus:

In short, to be a devout and consistent Churchman, brings a man through aisles fragrant with holy association, and accompanied by a long procession of the good, chanting as they march a unison of piety and hope until they come to the holy place where shining saints sing the new song of the redeemed. And they sing with them.

OUR CHURCH NAME.

In the prayer-book, as also in the Constitution and Canons thereof, our Church is designated as the PROTESTANT EPISCOPAL. It has no other legal title. There is no authority, ecclesiastical or civil, for calling it by any other. Among ourselves, and in speaking to those of our own household, we may, for the sake of brevity and convenience, call it "THE CHURCH." But, among outsiders, and when we would speak with legal exactness, the true name is the PROTESTANT EPISCOPAL CHURCH.

The name which thus belongs to our Church was adopted because it describes our doctrinal and governmental attitude.

First. We are PROTESTANT. The word has reference to the Church of Rome. Against the doctrinal errors of that body WE PROTEST, and are PROTESTANTS. For thus PROTESTING, the fathers of our own dear Church were burned alive at Smithfield by the Roman Catholic Queen, "Bloody Mary." Against the errors of that Church we PROTEST with emphasis, and in detail in the XXXIX Articles of Religion, which are the recognized doctrinal standard with us. Indeed, no Christian body can point to a history, nor yet to a standard of doctrine, which so fully vindicates its claim to the title of PROTESTANT.

But, Secondly. We are PROTESTANT EPISCOPAL. Protestant refers to doctrine. Episcopal refers to form of church government. The word Episcopal is derived from a Greek word, episkopoe, which means *overseer*, *bishop*, &c. We call ourselves EPISCOPAL, therefore, because in our government and organization the supreme direction and control has been placed in the hands of an officer whom we designate as our Episcopoe, that is, as our bishop or overseer. For 1,500 years, from the time of Christ down to the Reformation, the episcopal form of church government was universally recognized and did universally prevail.

Such then is the meaning of our name. **Protestant in doctrine, Episcopal in government. We cling to the one as *vital*, to the other as *best*. The Lord Himself preserve us in the enjoyment of both.**

OUR CHURCH PROTESTANT.

Enemies of the Episcopal Church, ignorant of her character, are fond of accusing her of being very nearly related to the Church of Rome.

Some weeks ago a non-Episcopal pastor said to a parishioner of the writer—"There is no essential difference between the Episcopal Church and the Roman Catholic," and when the remark was reported to us we were almost tempted to send said non-Episcopal pastor a copy of the ninth commandment. Such "false witness against your neighbor" is inexcusable. And yet, because there are so many tongues busy circulating the slander, it may be well to recall some few facts which may enlighten minds willing to be enlightened.

1. Note our name. PROTESTANT EPISCOPAL Church.

2. Note our history. The Church of Rome burnt in the fires of Smithfield, through the agency of Bloody Mary, the the men who restored the Episcopal Church, and for that very reason.

3. Note our literature. The arguments with which Protestanism has defended itself and assailed Rome have been drawn almost exclusively from the Protestant writings of the Protestant divines of this dear old Protestant Church. See, for example, the works of Barrow, Chillingworth, Jewell, etc., etc.

4. Note our doctrines. The doctrines of the Episcopal Church are to be found in the Thirty-Nine Articles of Religion. Turn to them as they stand, like Gospel beacon lights,

in the Prayer-Book. You will find them printed immediately after the Psalter. The first five articles touch doctrines in regard to which all Christendom is agreed. Articles from six to eight, inclusive, deal with the rule of faith, and there Rome receives its first blow. "Holy Scripture containeth all things necessary to salvation," etc., etc. Articles from nine to eighteen, inclusive, deal with points of abstract doctrine pertaining to individuals, and there Rome receives a second blow. See what is said in regard to justification "by faith ONLY," good works, and the like. Articles nineteen and twenty deal with the nature and authority of the Church, and there the rock upon which the whole Roman polity is built is crushed. Article twenty-two condemns "purgatory, pardons, worshipping and adoration as well of images as of relics, and also invocation of saints." Article twenty-four condemns all services conducted in a foreign tongue. Articles from twenty-five to thirty-one, inclusive, deal with sacraments, and there the very fundamentals of Rome receive a decisive center shot. See especially Article thirty-one, "*of the one oblation of Christ perished upon the Cross.*" Article thirty-two condemns an enforced celibacy. But not to specify, let the candid enquirer, honestly seeking to be enlightened, study these articles for himself. Their careful study will convince any unprejudiced mind that this Episcopal Church deserves the name of Protestant. She was Protestant, she is Protestant, she will continue Protestant, or else her name must be changed, her history must be obliterated, her literature must be burnt, and her articles must cease to be regarded as her standard of doctrine.

PROTESTANT.

At any rate never let us be ashamed of that word which is so often urged against us as a very watchword of disunion;

never let us shrink from speaking of our Church as *Protestant.* Catholic it is in its faith and principles—Protestant in its attitude to false teaching and doctrinal error. Are we to be told that it is merely a negative word? Is this to be a reproach to us? Is not one of the holiest titles of the universal Church a negative title? Is not the whole Church of Christ a militant Church? Militant against sin, the world and the devil, even as our own branch of that Church is Protestant—Protestant against perversion and corruption. God forbid that we should ever be tempted to disown the attitude which jealousy for the honor of our dear Lord compelled us to assume. God forbid that our Church should ever merge her honorable and distinctive title in the dangerous and disloyal acquiescences of doctrinal compromise.—*Bishop Ellicott.*

OUR CHURCH MINISTRY.

In the Protestant Episcopal Church the ministers are divided into three grades or ranks: The third being subordinate to the second, the second being subordinate to the first, the first being supreme.

The first rank is BISHOP. He, in his own bishopric, is head. His powers are such as have been given him by law. He presides in council. He alone can ordain ministers, consecrate churches, confirm candidates, &c. He is charged with a general oversight of the Church, being its mouth-piece, its administrator, its overseer. In a word, he is king, but with duties prescribed and powers limited by canonical enactment. The territorial jurisdiction—embraced within specified limits—is called DIOCESE.

The second rank is PRESBYTER, by contraction, generally called PRIEST. He, as a gospel minister, is charged with the care of a particular congregation. His duties are to minister

to the spiritual needs of that congregation and discharge those multiplied functions so clearly announced by St. Paul in his Epistles to Titus and Timothy. He is known in church parlance as the RECTOR, and his territorial jurisdiction is designated as the PARISH.

The third rank is DEACON. In ancient times men took upon them this office for life, and in connection with their secular business, assisted the Bishops and Presbyters in baptizing, preaching and caring for the poor. In these last days, however, all this has been changed. Men are now ordained Deacons, at once elevated into acting Rectors, placed in charge of Parishes, and then, at the expiration of twelve months, as a matter of course, ordained as Presbyters. We shall rejoice to see a return to the true, primative and Apostolic method.

THE CHURCH YEAR.

THE GOSPEL, IN ITS ESSENCE, IS A REVELATION OF PERSONS AND A STATEMENT OF FACTS—THE PERSONS REVEALED AND THE FACTS STATED ARE EMBODIED IN THE APOSTLE'S CREED.

When Christ said: "Go ye into all the world and preach the *Gospel* to every creature," He meant that the Church should communicate to and urge upon the acceptance of each living soul the PERSONS as revealed and the FACTS as stated in His Gospel.

The Episcopal Church seeks in divers ways to obey this command of her dear Lord and Master. Her chief agent is the PREACHER, and her chief instrument the PREACHED WORD. Yet, in addition thereto, and not to mention various human auxiliaries which she wisely invokes, we confine ourselves just now to THE CHURCH YEAR as one special method by which the Episcopal Church is enabled to emphasize the Persons and Facts of Christ's Gospel.

In the Episcopal Church each one of the fifty-two Sundays in the year is INDIVIDUALIZED. That is to say: Each Sunday is devoted to the presentation of some one distinct and particular truth. The lessons which are read—the collect, the epistle, and gospel—all bear upon that truth, and are made subservient to its enforcement. Then, again, the Sundays are arranged in such a manner that the teachings of one Sunday are made to fall in with and to supplement the teachings of the previous Sunday. Hence, a person who attends without intermission upon the services of the Episcopal Church, during any given twelve months, will, during that period, have presented to his mind in the services themselves (even though there be never a sermon preached), a certain, regular and systematic revelation of the PERSONS and statement of the FACTS essential to the believer's salvation.

On the Sunday nearest to the 30th of November, our Church Year begins. That Sunday is called ADVENT SUNDAY. Advent Sunday, with the three Sundays which follow, constitute our ADVENT SEASON. Just here the divine panorama begins to unfold. During the Advent Season our services remind us of the TWO COMINGS of Christ—His coming eighteen centuries ago TO SAVE; His coming in the dread hereafter TO JUDGE. The Advent Season over, CHRISTMAS commemorates the birth and incarnation of HIM, "who, as on that day, was born of a pure virgin." Christmas over, the feast of CIRCUMCISION will remind us that the Holy Child Jesus submitted to be "made under the law" that those under the law might "receive the adoption of sons." Circumcision over, we shall come next in order to EPIPHANY, and there, as we bow with the Magi before the Infant King, we shall learn how world-embracing is the Gospel of Christ. Epiphany over, our services will lead us on successive Sundays to meditate upon Christ as a youth, as prophet, priest and king. Then LENT will draw near. Later, and during the week of "agony and bloody

sweat," our services will bind us to His side. We shall go with Him to the Hall of Judgment; weep with Him in Gethsemine. EASTER-EVE we shall rest by the grave in the garden. On EASTER morning we shall hasten to the sepulchre and greet Him, whose "glorious resurrection" we shall that day celebrate. At ASCENSIONTIDE, as the risen Saviour is received up out of our sight, we shall seek to raise our hopes and affections to that Heaven whither He hath gone before. So, too, on WHIT-SUNDAY, we shall greet with grateful songs the Holy Ghost, the Comforter. And, lastly, on the festival of the Ever-blessed TRINITY, we shall study our Triune-God as Creator, Saviour, and Sanctifier.

Thus will the Episcopal Church, during her Church Year—simply by her services—present to us the persons and facts which are the objects of saving faith. Naught will be overlooked. Upon these persons and facts the heart of faith must centre. "He that believeth and is baptized shall be saved. He that believeth not shall be damned."—*Rev. A. W. Weddell.*

THE EPISCOPAL CHURCH AS AN EDUCATOR.

The Episcopal Church is excellent in her provisions for Christian education and pious drill.

Churches that avowedly receive very young infants as members must necessarily provide education for these accepted children. Accordingly the Episcopal Church is characteristically a church for the training of children.

In the Prayer-Book and Church Almanac you find the Christian year divided into periods separated by high days—monuments and memorials of Christian story. This Christian calendar agrees very nearly with that of the Roman Church. And he is an unusually well-informed Christian who can read over this catalogue of days, and in few words tell the story

that each day celebrates. But a birth-right Churchman, who has been quietly trained in a church home for fifteen years, will need very little teaching more.

In connection with this calendar is a system of lessons, in following which the reader is led through the entire Bible each year, and through its more profitable parts, monthly or oftener. He, who for years has been a Churchman, and yet remains ill-grounded in Scripture, shows an unworthy son of a very faithful mother.

By the Lessons, Gospels, Epistles, Psalms, and Collects, appointed for special fast or feast days, the events commemorated by that day are wrought into the memory of every worshipper. And by seasons, longer or shorter, of special religious effort and observance, this Church satisfies the same want which other churches satisfy by weeks of prayer, protracted meetings and long revivals.

A good school is a dull place to any visitor who rushes in to find sensation and excitement.

He will call it dry, poky, stupid. In like manner, many religious sensation makers and sensation seekers will promptly vote the Church calendar and all its smooth machinery of pious drill, a very dull substitute for a regular, rousing revival. But, in the long run, the church that steadily trains and teaches will outlive the church that only arouses aud startles. "If ye *continue* in My word, then are ye My disciples indeed."

WORSHIP.

Am I mistaken in saying that, in our worship of God, we tend to run rather into the language of prayer than of praise? That is because we are habitually more given to prayer than to praise, and this again, because we are more alive to our still ungratified desires than to the mercies which we already

have. Let any one recall his ordinary private devotions, and he will find, I think, that they have in them more of *supplication* than of *thanksgiving*. Let him go still farther, and bring under review his habitual thoughts, and see if he is not more anxiously alive to the hourly wants that press upon him than to the innumerable mercies that crown his life. Is not this verily, of man's nature—that his thoughts tend selfward, not Godward?

Now, one of the great uses and necessities of "Forms of Worship" is to teach man *how* to worship—to teach him, alike, *how to praise* and *how to pray;* to take him out of his narrowness and selfishness, and to raise his heart heavenward; as well in adoring praise as in humble supplication. The Form of Prayer given by our Blessed Lord—and this divine model of acceptable worship ought to be the standard by which all forms should be tested—gives us the perfect idea of prayer. It begins by turning the soul from itself to God—"Our Father"—The Father always first in Holy Worship—always first in the hearts of His children; then the coming of the Father's Kingdom, the hallowing of His Name, and the doing of His will, as in heaven, so on earth. Then, and not till then, come in thoughts of the worshipper's needs—daily bread, forgiveness of sins and deliverance from evil; closing with ascriptions of praise and adoration.—*Bp. of Alabama.*

PRAYER-BOOK IN WORSHIP.

The advantages of the Prayer-Book in the matter of conducting public worship are multiplied. We note one or two by way of illustration:

1. It secures *order and decency.* In an Episcopal Church we are always guarded against those irregularities and indecencies which so often, in non-liturgical churches, shock devout

minds. There are certain things to be done in church, and there is a prescribed way in which these things must be done, and we know in advance what these things are to be. Hence the stream of worship moves forward with an intelligent and unruffled smoothness, with nothing to disturb its quiet or arrest its flow.

2. It gives a *high and fixed character to our worship.* In non-liturgical churches the worship depends upon the officiating minister, and its tone must necessarily vary with his feelings. If the minister is "out of sorts," or if he is sick, or if he is spiritually depressed, such things will incapacitate him from leading the prayers of the great congregation. He will lack ideas; he will lack words; his effort will be tame, disconnected, and unsatisfactory. Not so in the Episcopal Church. Whatever the minister's condition, he has the PRAYER BOOK. Its matchless prayers, gathered from the piety of all ages, are fixed. They are always ready for use. They vary not with the condition and feelings of the officiating minister. The congregation cannot go away empty. The worship retains its high level and never flags from its elevated standard.

3. It educates in *reverence and spiritual mindedness.* All men are more or less affected by their associates and surroundings. In attending divine worship in any given church the earnest soul is sure to catch the prevailing spirit. In the Episcopal Church the earnest soul is sure to feel the presence and absorb the temper of the Prayer-Book. As year by year we yield to its gentle leadings, we insensibly imbibe its spirit and become attuned to its language. And where, outside of the Bible, can a book be found so redolent with devotion, so full of reverence, so replete with pious aspirations, so freighted with the breathings of a Christ-like mind? To use *the book* is, with the spirit's blessing, to be lifted to the same standard.

WHAT BISHOP WHIPPLE SAYS ABOUT THE PRAYER BOOK.

I love the Book of Common Prayer for its simple, fervent piety, for its clear, ringing, outspoken declaration of the great central truth of the Incarnation, and because it is everywhere full of the blessed doctrine of Justification alone by the merits of our Lord Jesus Christ. I love it because it everywhere breathes a spirit of tenderness and pity for the erring, while its warnings are plain and heart-searching, and it everywhere sets forth Christ crucified as the only hope of lost and sinful men. It holds, and it teaches in unmistakable language the great truths, but it does not bear the impress of any party. If its language has been pressed to the verge of partisan spirit, it has only shared the fate of the blessed Word of God. There never has been a liturgy broader in its spirit, more spiritual in its teaching, or clearer in its declaration of Christian doctrine. It does not attempt to define or explain what God has not explained, and those doctrines over which men wrangle the most fiercely are here set forth in the very language of the Word of God. I find in this my greatest comfort. I would not dare to use the language of any man to set forth the mysteries of the Kingdom of God, but I can with an unfaltering voice use the language which the Saviour places upon my lips, and leave the deep spiritual meaning to Him.

PRAYER-BOOK.

BY A NON-EPISCOPALIAN.

The Episcopal Church offers for our use the most venerable liturgy in the English tongue. The devotional treasures of the Roman Catholic Church are embalmed and buried in Latin. But in English, there are no lessons, gospels, psalms,

collects, confessions, thanksgivings, prayers—in one word, no religious form-book that can stand a moment in comparison with the Prayer-Book of the Episcopal Church in the two-fold quality of richness and age.

The proper name, because truly descriptive, for this Church, would be Church of the Prayer-Book. As is the way with all other churches, so here, the Church champions and leaders have many wise things to say about the Church and her prerogative. But the pious multitudes that frequent her courts are drawn thither mostly by love of the prayers and praises, the litanies and lessons of the Prayer-Book.

And, brethren of every name, I certify you that you rarely hear in any church a prayer spoken in English that is not indebted to the Prayer-Book for some of its choicest periods.

And further, I doubt whether life has in store for any of you an uplift so high, or downfall so deep, but that you can find company for your soul and fitting words for your lips among the treasures of this Book of Common Prayer.

In all time of our tribulation; in all time of our prosperity; in the hour of death, and in the day of Judgment; Good Lord deliver us.

AN OBJECTION NOTED AND ANSWERED.

A friend said to us the other day: "I would like to go to the Episcopal Church, because I admire your earnest gospel preaching, *but your service is too great a bore.*"

We answered: "Our service consists of prayer, praise, and the reading of God's Word. If, therefore, your objection means anything, it means that an hour devoted to prayer, praise, and the reading of God's Word is too much for your spiritual stomach. Such a confession, my dear brother, argues nothing against our service, but argues very much against your appetite for devotion."

FORMS OF PRAYER.

Episcopalians use precomposed forms of prayer, in their public and sometimes in their private devotions, for the following, among other reasons:

1st. The Saviour joined in the devotions of the temple and synagogues, where precomposed prayers were always used.

2d. When asked by His disciples to teach them to pray, Christ gave them a form of prayer, which is contained in the Prayer-Book, and is used in every service.

3d. John the Baptist gave to his followers a form of prayer, and had the sanction of the Saviour.

4th. It is found by experience that this mode secures better prayers and a higher form of devotion than when an extempore service is used.

5th. It guards against errors of doctrine, which are often introduced into extempore prayers, and tend to corrupt sooner than when introduced into sermons, because the listeners are not in the same criticising state of mind.

6th. It is absolutely necessary to secure *common prayer*, or congregational worship.

TO DERIVE GOOD BY COMING TO CHURCH.

1. *Try to understand the Prayer-Book.* Read it over carefully at home, and get the right meaning and spirit of the services; observe their order and connection.

2. *Join heartily and audibly in the responses.* Don't be afraid to speak out. The "Amen" in the ancient Church, we are told, used to sound like a clap of thunder.

3. *Bring your Bible with you, and follow the reading of the lessons*, and look out the text of the sermon. Use your Bible at home, and you will soon find it easy to turn to chapter and verse.

4. *Take a warm and hearty part in the singing.* If you have a good voice, use it to the glory of God. The great beauty of our Church services is that everybody is expected to take part in them. They are not left to the minister alone. They are truly congregational.

5. *Come in the spirit of prayer.* Come in a teachable mind. Come anxious to appear before God. Come with all your sins and all your troubles, and leave them all at the feet of Jesus. Be in real earnest about your soul. Let first things be first. Expect great blessings. Never be satisfied, until you know that your own soul is saved, and your prayers are heard.

6. *Try to remember both your own prayers and the Word of God read and preached.* Don't let the devil pluck the good seed out of your heart before you get home. Don't talk about worldly matters as soon as you leave the Church door. Think over, talk over, and pray over all you have heard. Food, to do good, must not only be swallowed, but digested, too.

SUGGESTIONS FOR CHURCH PEOPLE.

1. Prepare for divine service on your *knees*, not at your looking-glass.

2. Be early enough at church to take part in the whole service.

3. On arriving at church go in at once, and do not hang around the door.

4. On entering your pew kneel down and ask God to bless your own soul and the soul of His minister.

5. If the services have not begun take your Prayer-Book, and, turning to some particular place, (say, for instance, the

Psalter, or the Confession, or the Commandments,) meditate thereon. At any rate avoid conversation, and gazing about the church, but try and bring yourself into full harmony with the services in which you are to engage.

6. When the minister begins the worship, *take your part.* Do not lounge in your pew. Do not look around to see who is coming in at the door. Stand when the congregation stands. Kneel when the congregation kneels. Respond when the congregation responds. Engage heartily in the worship of your God.

7. During the sermon fix your eyes upon the minister. Remember he is the commissioned ambassador. Listen—not to criticise, not to cavil, not to be entertained, *but to be helped heavenward.* Such being your object, almost any sermon will come freighted with rich blessings to your soul.

8. When the benediction has been pronounced remain for a short time longer upon your knees in prayer. Ask God to bless to your own soul, and to the souls of the departing congregation, the services in which you have been engaged.

9. When your private devotions are thus ended *go home.* Do not stop to laugh and talk in church, nor in the yard, nor on the street, but *go home!* And there, in the seclusion of your chamber, thank God for the privileges you have enjoyed, and meditate upon the truths you have been taught and resolve to live a more Christ-like life.

THE CARE OF THE CHURCH FOR THE LITTLE ONES.

The Episcopal Church in nothing shows more clearly the spirit of her blessed Lord than in her tenderness for her little ones. Simplicity and wholesomeness mark all her words. All her care is motherly. The new-born Christians of what-

ever age are to her babes in Christ, "little children," and her ruling idea is to feed them with the pure milk of the Word, that they may grow thereby. Her Collects and all her forms of sound words are the grandest thoughts and aspirations that the human mind and heart can entertain, uttered in the simplest, clearest and most digestible words the language yields.

But how tenderly, how earnestly, how watchfully does she care for the infants themselves. How faithful is she to feed her kids beside the Shepherd's tents, to plant them in the house of the Lord that they may flourish in the courts of our God. She charges the parents to bring their offspring, at the earliest age, to the Lord. The child is most solemnly given to God; is grafted into the body of Christ, and the parents, by every obligation that can bind and hold man to duty, are made the trustees of a sacred charge. The heir of heaven is to be cherished and trained for his great and precious privileges.

And can we dare believe that in this most solemn sacrament, the Heavenly Father, the Bountiful Parent, the dear lover of everything human, can be indifferent? Friends cannot withhold some token of love. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father know how to give good gifts to them that ask Him?"

The child is in baptism made a member of Christ, a child of God and an inheritor of the Kingdom of Heaven. God does His part, we verily believe, and the responsibility of the training is placed on the right shoulders, the natural guardians. Firm in her faith, the Church looks for a divine growth; "first the blade, then the ear, and after that the full corn in the ear." The Christian home is treated as the nursery of heaven. The child is a "member of the Church" at baptism. And in the fulness of time fully taught, used through life to the "Father's business," exercised in all the drill of the

Christian soldier, well instructed in all things that a Christian ought to know, the little one is advanced to a better degree, and received at the Table of the Lord. And for this consummation, the Catechism, wonderful in its details and comprehensiveness, a body of divinity, an epitome of divine truth, a teacher of all duty, revealer of mysteries, a bundle of germs of piety and manhood, is provided.

A PRETTY CHURCH THOUGHT.

Little Bessie was trying to explain to Emma that the Episcopal Church, through her services as an educator, was a mother to her members.

"Do you mean me to understand, Bessie, that you regard your Church as a kind of mother?"

"No, not a kind of mother, Emma, but a real, tender, affectionate mother, who, with all a mother's unwearied love, began with a thanksgiving at my birth, and has followed me in infancy with baptismal privileges, in childhood with the holy teachings of her Catechism, in youth with confirmation vows, and will follow me in maturity with holy sacraments; who will go with me to the marriage altar, and will follow me with the gentlest and most loving words to the chamber of sickness and suffering; who will send up to heaven the most fervent of petitions when I am breathing out my life, and will then with sad and solemn words reverently lay my body in the grave to await the resurrection morning. Yes, the Church is a precious mother, and I thank God that while I am under her maternal guidance I cannot be altogether an orphan.

A SHORT BAPTIST SERMON.

And Abraham circumcised his son Isaac, being eight days old.—Gen. xxi, 4.

Circumcision was the ancient mode, Divinely appointed, whereby persons were admitted into the Church of God. Upon this point there can be no doubt in the mind of any intelligent reader of the Scriptures. All must admit the fact.

Hence, (but now we speak as a Baptist divine, and are looking at things through Baptist spectacles,) we are forced to conclude that Abraham was guilty of a great crime when he administered the sacrament of circumcision to that little eight day old baby, Isaac. His conduct—to our Baptist mind—was monstrous, wicked and absurd. His sacrilegious course—in our Baptist opinion—will be punished of God and work incalculable harm to the babe himself. And all this we (that is, *we* who are versed in Baptist logic,) can prove by the most unanswerable arguments.

In the first place, circumcision is described (Rom. 4, 11) as a sign, "a seal of the righteous of the faith which he had, being yet uncircumcised." Faith, as you will thus perceive, is a condition precedent to circumcision. But then this eight day old babe could not exercise faith. Therefore, he ought not to have been circumcised. It was very wrong in Abraham. He went directly against the teachings of Scriptures which demand faith first, and circumcision afterwards.

But again, what good could it do little Isaac? The babe was only eight days old. He had no intelligent appreciation of the rite. He did not understand the sacramental service through which he was passing. He cried and whimpered and was tortured, all the while conscious alone of the pain which he was suffering. Could anything be more irrational, absurd and ridiculous? It could do the unconscious recipient no good. It was an unmeaning service wrought upon a little

babe, whose undeveloped faculties could not even surmise its character. Surely Abraham made a great mistake in indulging in so great an absurdity.

Yet once more. It would have been so much better if Abraham had waited, and allowed little Isaac to grow up, and then to decide the matter for himself. Very true, we feel constrained to decide for our children in less important matters; selecting their school, directing their education, guarding their legal rights, etc., etc.; but in the great concerns of the soul, and its relations to God, the policy of non-interference and non-intervention should be rigidly observed. Whatever the blasphemies of Bob Ingersoll in other respects, he is, to a certain extent, right when he declaims against those who presume upon the helplessness of children to train them in the doctrines of the Christian religion.

* * * * * * *

The remainder of the above Baptist sermon is lost. We regret it. Its frankness is refreshing. Its logic is powerful Still, we old-fashioned Episcopalians must be excused if, rising above human logic, we cling to the great facts of Scripture. For, after all, it is written—"And Abraham circumcised his son Isaac, being eight days old, AS GOD HAD COMMANDED HIM."—*Rev. A. W. Weddell.*

WHY I TAKE MY CHILD TO BE BAPTIZED.

1. Because I wish to dedicate my dear one from its earliest years to the service of God the Father, God the Son and God the Holy Ghost.

2. Because I desire that my child may become "a member of Christ," the child of God, and an inheritor of the kingdom of heaven.

3. Because I never could understand why Jewish parents might bring their child into the Jewish Church, and why I, a Christian, might not bring mine into the Christian Church. —2 Cor. iii, 7-11.

4. Because the custom of infant baptism is "most agreeable with the institution of Christ," and to the practice of early times.

INFANT BAPTISM.

The Baptists deny the sacrament of baptism to infants on the ground that the baptism of infants is no where recorded in the New Testament.

On this point, as a matter of fact, we think our Baptist friends are mistaken. In several places in the New Testament, as we believe, the baptism of infants is recorded. What other meaning can we attach to such passages of Scripture as these which follow: "And when Lydia was baptized and *her household*," &c.—Acts xvi.: 15. * * * "I baptized also *the household* of Stephanus."—1. Cor. i: 16. These texts, naturally interpreted, cannot be misunderstood. Should any one tell us next Sunday night that "Mr. A and his household were baptized this morning," we would be in no doubt as to their meaning.

But not to press the point. If infants are to be denied baptism because none are recorded in the New Testament, let our Baptist friends be consistent. There is no recorded instance in the New Testament of women being admitted to the Lord's Supper. *Therefore*, from the Lord's Supper let women be excluded. If the argument is good in one case it certainly ought to be good in the other.

CHRIST AND LITTLE CHILDREN.

The language of our Saviour is "Suffer the little children to come unto me and forbid them not, for of such is the KINGDOM OF GOD."

If, by the phrase, "Kingdom of God," we are to understand *the Church on earth*, the case is settled, for the Saviour tells us they are of that Church.

If, by the phrase, "Kingdom of God," is meant the *Church of heaven*, the case is settled; for if worthy of membership in the *Church above* they are worthy of membership in the Church below.

In either case the child is entitled to baptism, whereby they are received into the Church.

SIMILAR CASES.

"Believe and be baptized, and thou shalt be saved." Infants cannot believe, *therefore* they ought not to be baptized. Exactly so.

"Except ye repent ye shall all likewise perish." Infants cannot repent, *therefore* they must all likewise perish.

"This, we command you, that if any would not work, neither should they eat." Infants cannot work, *therefore* they must not eat.

QUESTIONS ON CONFIRMATION.

Q. What is Confirmation?

A. "The on laying of hands upon those who are baptized and come to years of discretion."

Q. Have we any express mention of it in Scripture?

A. Yes.

Hebrews 6 : 2. "Of the doctrine of baptisms, and of laying on of hands and of resurrection of the dead, and of eternal judgment."

Q. Why do you conclude that this passage refers to Confirmation, and not to ordination of ministers, or to the laying hands on the sick?

A. Because it is classed with other "foundations" or elementary truths and ordinances, as among "the principles of the doctrine of Christ."

Q. What are the other things with which it is classed?

A. "Repentance from dead works and faith towards God, the doctrine of baptisms, and of resurrection of the dead, and of eternal judgment."

Q. Are not all these matters of universal and permanent interest?

A. Yes.

Q. What then would you conclude concerning the "laying on of hands" which is here joined with them?

A. That it is of universal and permanent obligation?

Q. Have we any examples of the laying on of hands in Scripture?

A. Yes; Peter and John "laid their hands on" those whom Philip had baptized to Samaria, "and they recieved the Holy Ghost;" and Paul did the same upon "certain disciples" at Ephesus with the like result. See Acts 8: 17, and 19: 6.

Q. Who were the administrators in these instances?

A. Apostles.

Q. Who were the recipients?

A. Those who had "believed and were baptized."

Q. What was the object of the rite?

A. To obtain for them the Holy Ghost.

Q. With what was the rite accompanied?

A. With prayer. Acts. 8: 15.

Q. Was this rite continued in the Primitive Church after the death of the Apostles and the cessation of miraculous gifts?

A. Yes.

Q. Is it mentioned by any of the Fathers and early writers of the Church?

A. Yes. Among others, by Tertullian in the second century, and by Cyprian, Jerome, Ambrose, and Augustin, later.

Q. Was it universally practised until the time of the Reformation?

A. Yes.

Q. Why did the Reformers of the Church of England retain this rite?

A. Because they regarded it as a scriptural ordinance; and the principle on which they acted was to reject nothing from the Church but what was contrary to the word of God, or manifestly inexpedient.

Q. Did any of the foreign Reformers approve of the rite, even when not retained in their own Churches?

A. Yes; for example, Calvin and Beza.

Q. From what Church have we derived it?

A. From the Church of England.

Q. Does our use of it resemble the Apostolic?

A. Yes, as nearly as possible.

Q. Who with us is the *administrator* of this rite?

A. The Bishop.

Q. Why is this?

A. Because he is the chief Pastor, and as such succeeds the Apostles in the oversight of the Church?

Q. What is sought for in Confirmation?

A. The influences of the Holy Spirit.

Q. Is it the miraculous or ordinary gifts of the Spirit that are looked for?

A. The ordinary.

Q What do you mean by the *ordinary* gifts of the Holy Ghost?

A. Those which are needed for our renewal and sanctification.

Q. How do you expect these to be conveyed by this rite?

A. In answer to believing prayer.

Q. Do you suppose the Bishop to be able arbitrarily to give or withhold the grace and blessing of God?

A. Certainly not.

Q. From what then do you expect God's blessing?

A. From the due and faithful use in a proper spirit of an appointed ordinance.

Q. Has our Church any further design in Confirmation besides seeking for the candidate the grace of the Holy Spirit?

A. Yes, the renewal of the Baptismal Vow, and the confessing of Christ before men.

Q. Is it necessary that there should be some outward and visible form of confessing Christ?

A. Yes, He commands it.

Q. Have not all churches some form for this purpose?

A. Yes, they necessarily have.

Q. Is Confirmation a suitable occasion for doing this?

A. Yes; for when seeking God's blessing it is most proper that we should profess our determination to obey His Gospel and *engage* in His service.

MEANS OF GRACE.

Ordinarily, in the disbursement of the gifts of grace, God chooses to work through MEANS.

Every Sunday, at morning and evening service, the Prayer Book bid us say: "*We bless Thee for . . . the means of grace.*"

By *grace* we understand God's *free favor* in blessing, benefiting, improving, correcting, strengthening, comforting, &c., &c., our hearts, and bringing us to holiness of life.

By *means* of *grace* we understand those channels, agencies, and instrumentalities through which God has determined to confer these blessings of His grace.

Some of these *means* are private; for example:

1. Private Prayer.
2. Study of the Bible.
3. Self-examination.
4. Meditation.

Some of these *means* are public; for example:

1. Public Worship.
2. The Lord's Supper.
3. Works of Charity.

No Christian who would live, and grow in holiness, and ripen for heaven, can afford to neglect these means of grace.

QUESTIONS AND ANSWERS.

We are often asked certain questions, a few of which we shall here try to answer:

1. "Do you let people who are not members of your Church take part in the services at Church?"

ANS.—We not only "let" them, we *like* them to do so. The service is easily found by following what the directions *in italics* say, and you not only may, but you ought to, conform to our mode of worship whenever you visit us. Sit when the rest sit; stand when they do; kneel when they do; and take part distinctly and devoutly in the Psalter, and all other parts of the service.

2. "Shall we say the Creed too?"

ANS.—Tell us why not. It is the creed of all Christendom,

not only of our branch of the Church universal, but of all orthodox bodies. Use it? Of course; not a word in it but can be proved by Scripture; not a word in it to which, if you will take the pains to understand it, you can possibly object. Yes, say it; say it with all your heart; say it, and your voice will mingle with the voices of millions the world over, who repeat it Sunday after Sunday—as millions *have* said it Sunday upon Sunday, for more than a thousand years past.

3. "Would you like us to kneel when we come into Church?"

Ans.—Yes, if you wish. It is a good custom. Kneel and ask God's blessing on all that shall be said and done that day, in His house.

N. B.—A good plan is to borrow a Prayer-Book, look it through, see how nearly the whole of it is straight from the Bible; peruse the prayers—that "Litany"—those "Collects"—and see how devotional and full they are; what variety in them; how they *pray for everything* man is likely to need. We have seen a Prayer-Book borrowed in this way enlighten a great deal.

4. "Are you an Evangelical body?"

Ans.—None more so. Let me give you the proof. The word "Gospel" is in the Greek, "Evangel." Hence, Evangelical, of course, means a "Gospel Church." All our doctrines are those of the *Gospel.* Our mode of Church government is that of the *Gospel.* Our sacraments are those of the *Gospel.* And we use more *Gospel* in one service than most Churches do in several. Hence, we are, emphatically, a *Gospel* Church.

5. "Do you believe in conversion?"

Ans.—Let me put some of the prayers of the Church on the witness stand. "Create and make in us *new* and *contrite hearts.*" "Oh, merciful God, who * * desireth not the death of a sinner, but rather that he should *be converted,* and live." These should suffice.

MINISTERIAL GARMENTS.

Some people object to the Episcopal Church because her ministers wear robes, but nothing could be more unreasonable. Our use of clerical robes is founded upon the custom which has prevailed from the earliest periods of which we have any account, of distinguishing between the various offices of men by the difference in their garments. Over the whole world, and in every age, a difference of costume has marked a difference of office. In our own country, we have many illustrations in point. The Judges of the Supreme Court of the United States wear a black gown while upon the bench. Our army and navy adhere to a professional dress when on duty. Our public societies and orders are distinguished by scarfs, or badges, or regalia, which are designed to indicate the membership or offices of individuals. All this is reasonable and proper, and naturally suggests itself to the mind. And is it not equally reasonable, and equally proper, that the minister of God should be clothed in a manner appropriate to his office, while he is engaged in its solemn duties? When objection is made to our Church on this ground, may we not fairly reply that ,to be consistent, the objector must insist upon the officer's laying aside his uniform, he must oppose the badges and regalia of the different orders and societies, and when he has abolished all these, we shall be prepared to allow his objection some weight, but not until then?

But we have higher authority for this custom than its reasonableness; we plead for it the *sanction of Scripture.* Upon the only occasion where it has pleased the Almighty to regulate the minute details of earthly worship, He gave express directions for the garments in which His ministers were to be clothed. The ordinary priests under the Jewish dispensation, when performing service, were to wear a *white linen ephod.*

Our argument is this: If there were anything improper in the minister of God wearing these garments, would the Lord have given it His sanction? Clearly not.

Again. If God commanded and prescribed these garments in one age of His Church, and if the reasons for their use were not peculiar to that dispensation, is it not natural to infer that they are highly proper now?

The history of the Primitive Church is clear in its testimony to the prevalence of this custom, and we have evidence that for at least fifteen hundred years the surplice has been the dress of the minister in the performance of public worship.

John Wesley, George Whitfield, and the other great divines of the past, wore gowns when they preached.

Hear Adam Clarke, the great Methodist commentator, speaking on Exodus, 28: 2.

"The *white surplice* in the service of the Church is almost the only thing that remains of those ancient and *becoming* vestments which God commanded to be made for *glory* and *beauty*. Clothing, as emblamatical of *office*, is of more consequence than is generally imagined."

Chalmers, the great Presbyterian, commenting on the same passage, says:

"There is here a distinct sanction given to the association of outward splendor with the office of the ministry—if not such as to make it imperative or indispensable, at least as to condemn the intolerance of those who stand opposed to it. In the antipathy to priestly garments, and in the controversies which have been raised about them, I can take no share."

Such is the candid testimony of this great man, recorded in the calm moments of his communing with God.

Thus, with reason, Scripture, the custom of the Primitive Church, in favor of the use of clerical garments, we submit that we are right in adhering to them, and that the objection against them falls to the ground.

DO NOT.

1. Do not say to a Church clergyman, "I must come and hear you *preach.*" The purpose of Church attendance is the worship of Almighty God. Remember that.

2. If you have a pair of squeaking boots, do not wear them to Church. If you have richer clothes than your fellow-worshipper, do not wear them on Sunday. If necessarily late, do not go tramping into your accustomed seat; wait, until, during some change in the service, you can go to your seat without attracting the attention or disturbing the worship of other people, any more than you can help.

3. If others come into the Church after the service has begun, do not turn about to see who they are; and do not stare at the choir.

4. At the end of every prayer, say *Amen;* do not be afraid of being heard. It is very depressing to have an ominous silence after each prayer. A thin, weak murmur, is almost equally chilling. If it be the use of the congregation to say Amen, do not say *Aw-men.*

5. Kneel down on your knees in prayer to God. If bodily infirmity should prevent your doing so, at least bow your head reverently. Only rude or very thoughtless people remain in an upright position while their fellow-men are engaged in prayer to Almighty God.

6. Do not say Catholic when you mean Romanist. Do not talk about the "Episcopals," or the "Episcopalian Church."

ONLY A HALF OF THE WIDOW'S MITE.

A gentleman called upon a rich friend for some charity.

"Yes, I must give you my mite," said the rich man.

"Do you mean the 'widow's mite?'" asked the solicitor.

"Certainly," was the answer.

"I shall be satisfied with *half* as much as she gave." said his friend. "How much are you worth?"

"Seventy thousand dollars."

"Give me, then, your check for thirty-five thousand. That will be *half* as much as the widow gave, for she, you know, gave her *all*."

The rich man was concerned. People often try to shelter themselves behind the "*widow's mite*," and, under the cover of her contribution, give meanly to the Redeemer's cause. Her example, indeed, rightly interpreted, would pluck selfishness out of the soul, and fill to OVERFLOWING the channels of true benevolence.

HAND THE PLATE TO YOUR WARDENS.

The above caption is designed to be a friendly suggestion to the clergy.

OBEYED, and the Treasurer of the Diocesan Missionary Committee will be able to report funds in hand.

DISOBEYED, and the Treasurer of the Diocesan Missionary Committee must allow the drafts of our missionaries to be protested for non-payment.

How can the laity of Virginia give while the clergy, from timidity or indifference, refuse to HAND THE PLATE TO THEIR WARDENS.

GOD'S ACCOUNTS.

An infidel boasted that his two acres of "Sunday corn," on which all the work had been done on Sunday, and which yielded seventy bushels to the acre, upset the Bible idea that Sunday work never prospers. The pithy reply was: "If the

author of this shallow nonsense had read the Bible half as much as he has the works of its opponents, he would have known that the great Ruler of the Universe does not always square up His accounts with mankind in the month of October."

GIVING.

Giving is worship. Every one should give, whether rich or poor. The cent of the straightened is as much needed for *worship* as the dollar of the richer. The poor man should no more omit giving because of his poverty, than an illiterate man should omit praying because of his grammar. No Christian has a right to except this from his worship.

THINGS TO BE REMEMBERED.

1. Let *nothing* induce you to speak disparagingly of your parish. Stand up for your Church as you would for your mother.

2. Pray for your minister. He needs it. He is but a man, with great responsibilities, and many to please.

3. If any acquaintance of yours needs the aid or counsel of a clergyman, or if there is any opening to do a fellow-creature good, let *your minister* know about it.

4. Let your minister know if there is any one sick in your family, or in the family of any member of your Church.

5. Speak to strangers about your Church, and invite them to attend it. Be polite and attentive to those who do come. Give them a welcome, a seat and a book, and invite them to come again.

6. Make no engagements on week nights when there is service at your Church. Church engagements stand before all others.

7. Consult your minister before you appoint the hour for a funeral. He may have another funeral the same day.

SO-CALLED REASONS FOR NOT GOING TO CHURCH ON SUNDAY.

1. No other day to myself but Sunday.
2. Mean to have a walk in the country, or take a trip to the seashore.
3. No fresh air but on Sundays.
4. Caught cold at the theatre last night, intend nursing myself to-day.
5. Do not like the liturgy; always praying for the same.
6. Do not like long prayers.
7. Do not like the organ; too noisy.
8. Do not like vocal music; makes one sad.
9. The music is too scientific.
10. The music is too plain and simple.
11. No satisfaction in an extemporaneous sermon; too frothy.
12. Dislike a written sermon; too prosy and elaborate.
13. Nobody to-day but the rector; shall wait for the bishop.
14. A strange clergyman to-day; always have too much to say.
15. It is too hot for services to-day.
16. It is raining too hard, and too cool.
17. The church is comfortless; I am not able to go.
18. The church is too much warmed; it gives me the headache.
19. Eleven o'clock is too early.

REAL REASON.

I have no inclination to go, and don't want to go.

THE PARISH TREASURER.

The most useful lay officer in a parish is a prompt Treasurer. He is a delight to the eyes and a comfort to the heart of his rector. Happy is that rector who, when pay-day comes, finds the Treasurer always ready.

In him the pastor sees a whole congregation promptly and cheerfully meeting its obligations, and from him the pastor receives a spur and a stimulus that pushes him powerfully to his duty. The ties of interest and affection that bind the priest to the people are very greatly strengthened. He cannot but be respected by them.

No parish priest can have a more powerful helper than such an officer. No parish a more useful member. There are limitations. A treasurer cannot always help himself. He cannot pay what he does not have. But a prompt and energetic man, having the necessary tact, will collect more closely than a slow and dilatory man; and, if he be in office for a number of years, he will "educate the parish" much more than one would suppose. Praise the prompt Treasurer, and, if you have such an one, keep him.—*The Record.*

HOW A CHURCH WAS FILLED ON SUNDAY EVENINGS.

The second service on Sunday in a certain parish was poorly attended. People thought they could not come out twice.

The Vestrymen talked the matter over. Their talk resulted in a pledge to each other, that they would never absent themselves, willingly, from the evening service, and they would urge every one they saw to plan for a second attendance.

The parents talked it over. They found that their children were not in the habit of spending the evening religiously or profitably, and they determined to set them the example of an earnest devotion to spiritual concerns. They began going twice a day the Sunday after.

The young men talked it over. They concluded that it was their duty to attend both services, and to bring at least one young man with them.

The young ladies talked it over. They thought that if they could go to a concert or a party at night, it could not do them any harm to be at Church after sunset. They decided that they would all go regularly, and take each a young man with them.

The minister did not know what to make of it. He began to flatter himself that he was a latent Spurgeon. The attendance was increasing every week. Strangers, seeing the direction of the crowd, followed. It became the most popular Church in the city.

USE YOUR PRAYER-BOOK.

Why not?

In the most solemn manner you have professed yourself a Christian.

As a Christian, it is your bounden duty to WORSHIP God with the homage of your whole being, body, soul and spirit.

The Prayer-Book furnishes you a manual,—scriptural, earnest and elevated—fragrant with the aroma of heavenly devotion,—by which your worship may be fitly guided.

Then why not? Why not worship God when you come to Church? Why not worship God in the language of the

Prayer-Book? Why not express your worship in the mode prescribed by the Church to which you belong?

Use your Prayer-Book!

GOOD RESOLUTIONS.

1. If hitherto I have been neglectful or careless about religion, I will think about it *now*.

2. If I have never had faith in the Lord Jesus Christ as my own personal Saviour, I will *now* believe that He "loved *me* and gave Himself for *me*."

3. If I have never been baptized, "what doth hinder me" now? By the grace of God I will be baptized into Him who died for me.

4. If I have not been confirmed I cannot delay it longer, for truly my heart is "ready and desirous to be confirmed" in that faith I now know to be so precious.

5. If I have never "drawn near in faith" to the Holy Table, I will approach it now, for my soul longs for its spiritual food and refreshing grace.

6. If I have been indifferent about attending services, I dare not be so any longer; the God I serve is *present* to bless me; can I be *absent?*

7. If I have never worked for Him in His Church and its organizations, Oh, Lord, hear now my prayer, "What wilt Thou have me to do?"

8. If I have selfishly kept back from the Lord what has been His, not mine, I offer all to Him now, freely, cheerfully, not grudgingly, but with a willing heart. I dedicate myself and mine to Him.

AIDS TO REFLECTION.

1. The Dead Sea is always *receiving* and never *giving*. That is what *makes* it *dead*.

2. The question is not so much will the *heathen* be saved, but, rather, will *we* be saved if we do not send them the Gospel.

3. St. Matthew was called *from* the receipt of custom to serve God. The business man of to-day has a harder task—to serve God *at the receipt of custom*.

4. It matters not what a man loses if he saves his soul—or what he *saves* if he *loses his soul*.

5. It is one thing to wish to have the truth *on our side*, and another thing to wish to *be on the side of truth*.

6. It is objected that the Prayer-Book prayers do not take hold of the *hardened sinner*. Remember that prayers are not *addressed* to the hardened sinner.

7. Faith is a cathedral with pictured windows. *Without* you see no glory; *within* every ray reveals a harmony of unspeakable splendors.

8. It does not *pay* to receive $15 license tax from the man who *sells* liquor, and expend $1,000 on the trial of him who *buys* it and commits crime.

9. Absent yourself from church and you starve your *own soul*, discourage your *minister*, and depress your *congregation*.

10. If we do not retreat *from* sin, we advance *in* it. And the further we *go*, the further we will have to *come back*.

11. Conversion is not a thing to be *done* and then *done with*. But something to be carried on just as long as there is any *sin* to be converted *from*, and any *divine perfection* to be converted *to*.

12. Faith *alone* justifies; but not the faith *that is alone*.

13. A man in Baltimore once made a large and independent fortune *attending to his own business.*

14. Whiskey is much easier to handle in *barrels* than it is in *men.*

15. A man is not lost because he *has riches,* but because riches *have him.*

16. There is nothing so *certain* as *death,* or so *uncertain* as the *time.*

17. *Self-denial* is easier than *repentance.*

GRACE.

Say "grace" before your meals. If you do not know what to say, use one of the following:

1. Sanctify, O Lord, this food to our use, and us to Thy service, for Jesus' sake. Amen.

2. Lord, bless us, and make us truly grateful for these and all thy mercies, for Christ's sake. Amen.

3. We thank Thee, Oh Father, for what Thou hast here given us, and ask Thee to bless it to our use, for Christ's sake. Amen.

4. As we live, O God, upon Thy bounty, let us live to Thy glory, for Jesus Christ's sake. Amen.

WHY A YOUNG PERSON WAS ADVISED TO JOIN THE EPISCOPAL CHURCH.

Men and women may attach themselves to this or that church because the company they find in it is congenial, and unless they disregard some principle or some conviction of duty in doing so, no one can reproach them for it. It does

strengthen our faith and warm our hearts to join our voices with those of dear friends and respected acquaintances in worshipping the Great God. And it is a dear, dear privilege to have pure and familiar forms of prayer and praise in which we may pour out our hearts to God in company.

If the Episcopal Church has a name for respectability, it is because its forms of prayer and praise, so pure and pious, and its abundant use of the simple Word of God, make it so pleasant to good people, and to all who don't close their eyes and ears and understandings against them, and because there is no such teacher and purifier and refiner as the Prayer-Book, God's word being its power.

1. You are young and know very little of the Bible or Christianity. Go where you are most likely to be taught, and likely to be taught most of the pure Word of God.

2. Our morning and evening services will give you, each Sunday, parts of from five to ten chapters from the New and Old Testament, with as little weariness and as much variety as possible. In the devout reading of the Psalms you will bear your part, reading every other verse with the minister. No better plan could be followed to make your heart, and mind, and lips familiar with the devout words and aspirations of the man after God's own heart. This is *exercising yourself* in the law of the Lord. Your worship will be live and loving. The Psalmist's wisdom and love will be *fitted in your lips*.

3. Our catechism is clear, simple, easy to understand, easy to commit to memory. It gives you, in a small space, all you ought to avoid, believe and do—all the seed and elements of theology.

4. The collects, "forms of sound words," are the devout longings of the wisest and most learned, best and purest, and devoutest of God's saints who have gone before us. In using them our souls are in absolute sympathy with the spirits of

just men made perfect; we lift up our hearts to the Lord, and we learn the highest and largest knowledge of God and of our duty, while we are calling on them. "Through these, doctrine drops as the rain and distils as the dew."

5. All the service, you will see, designed first to help you to worship God devoutly, reverently, lovingly, intelligently, humbly and decently. And all through it, as flowers by the wayside, you will see scattered holy aspirations and beautiful words of divine wisdom and *lowly* but pure love. You will recognize in it the tender care of the mother to lead the child of God in the ways of pleasantness and peace, to teach it true worship, and thoroughly to imbue it with the Word of God. Any one who mistakes its purpose and falls into formalism, or prides himself on account of its high privileges and aristocratic patronage, is miserably to be pitied.

6. The litany seems intended to search and prove men's hearts, to purge them with hyssop, to try and know them. It brings to light all the fears, hopes, dangers, necessities, experiences and trials to which they are subject or liable, and lays them before God, that He may defend, grant, comfort, provide, heal and save. In it we make a clean breast before our loving Father, and open our bosom to the blessed Comforter.

7. Our liturgy is the high privilege of the Church in its maturity. Our Prayer-Book has gathered piety from every source. It is the property and work of no party or sect, but the *common* property of the Christian Church. Every denomination of Christians has contributed to its treasury.

8. As our Common Prayer is the blest Word of God, and the piety of His saints, true and tried, its words never grow old. They have the enduring beauty of the stars, and the freshness of fruits and flowers that recur in their seasons. And in the Christian family they are like the dear old home, crowded and clustered with associations of parents, brothers, sisters and dearly loved friends.

9. Forms of prayer are as necessary as forms of praise. Method is necessary in every well-conducted business. We would prepare our words and conduct to come before an earthly dignitary. And shall we not when we come to worship God, put on not only our best garments, but the purest words and the fittest behavior, clothing ourselves with "the righteousness of the saints" appearing in Jesus' house.

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